

Globalization Discourse and Cultural Construction Struggling to Create Better Life and the Better Society

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Abstract:- This descriptive study needs to be considered as a library research. Methodological viewpoint used in this research was the “symptomatic reading” forwarded by Louis Althusser. In his recent study, post colonialism / globalism (1998), Ania Loomba pointed out that writing about globalism is old as globalism itself. The scholars who represent the new tradition of globalization studies have come up with a different set of ideas, examples, emphasis and perspectives on the subject. This research examines such ideas and perspectives from a point of view of constructing culture within the globalization discourse. The analysis on the construction to the culture has brought not only the general public but also the serious scholars into the oblivion. The argument, whether the cultural construction could be developed through socialism or by liberal capitalism is still being carried on. Anyhow what is shown in the present globalization process the only path seeking social development is the capitalist neoliberalism, only way left to the betterment of the existing status. This ideology illustrates no other alternative to the construction of better society and better human life. It is clear that there exist six ways of discourses on the cultural construction subject as per the academic context.

Keywords:- Better Life and Society, Cultural Construction, Globalization, Lilliputian Countries, Symptomatic Reading.

I. INTRODUCTION

Modern culture has been refurbished by the globalization process. Apparently globalization has deployed certain multifarious and multi-functional process in order to reenact this world society. Some of them are internationalization, Westernization, modernization, de-territorialization, universalization, liberalization and respatialization (Scholte, 2005:16). Globalization has been a feature of the human condition for several countries. In recent years, particularly in the aftermath of the Cold war, globalization conditions have accelerated with increasingly permeable national borders, easily penetrated by flows of capital, people and information. To a large extent , this process has been justified by ideologies of liberalism and concomitant support for free markets, free trade, and freedom of ideas (Hasbullah and Morrison, 2004: 08). The phenomenon of globalization may be addressed in terms of material and ideological dimensions, recognizing that these are at once intersecting and yet possessed of distinct features. “Taken together, the different trends described so far suggest a general structural shift in the construction of identity under contemporary conditions of intense globalization, namely, towards increased hybridization”

(Nederveen Pieterse,1995, 2004). A hybrid identity draws from and blends several different strands in substantial measure, so that no single marker holds clear and consistent primacy over others (Scholte, 2005: 252). Hybrid identities present significant challenges for the construction of culture.

Globalization as this an evolutionary process began since the 15th century (Turner, 2010). Study of its origin as well as its progress is extremely complex subject. However by the 21st century the globalization process has turned the world society virtually into a flat world (Weerasinghe, 2013). Overall panoptic concept advocates that these differences should appear not only about the outer sphere but also within the cultural structure itself. In order to understand the complexities of the cultural constructing stages we could compare the stages structure based on the concepts founded by Juge Jelena and Michael Hendrix with the mappings of globalization stages prepared by this author according to Michael Robertson (Hendrix,2012; Jeleena,2007; Robertson,2002).

Four Stages	Five Stages
1.Age of commercialism (1498-1763)	1. Age of commercialism (1498-1763)
2.Age of expansion of capitalism (1764-1883)	2. Age of expansion of capitalism (1764-1883)
3.Age of multinational cooperation (1884-1980)	3. Age of multinational cooperation (1884-1980)
4. Age of transnational cooperation (after 1980)	4. Age of transnational cooperation (1980-2000)
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Table 1. Process of Global cultural Construction

II. METHODOLOGY AND THE CONTEXT OF THE RESEARCH

This descriptive study needs to be considered as a library research. Accordingly, various publications associated with the relevant theme including books, journals, magazines, documents, newspaper articles and also internet sources accumulating secondary data and

information will be descriptively analyzed. This study can also be described as an analytical investigation based on the information gathered through various secondary sources.

Even though most explorations of globalization (cultural construction) have left their theoretical perspective implicit, a broad distinction can be discerned between idealist and materialist approaches. Methodologically idealist accounts have regarded globalization as a product of mental forces such as imagination, invention, metaphor, identity and ideology (Scholte, 2005; 21). In contrast, methodological materialists have treated globalization as a result of concrete forces such as nature, production, technology, laws and institutions (Scholte, 2005:21). In contrast to both idealism and materialism, the eclectic approach adopted in this article treats both concrete and mental circumstances as important drivers and shapers of construction of global culture. Methodological view point used in this research was the “symptomatic reading” forwarded by Louis Althusser.

There exist two major ideologies on creating the better society and better life despite us all, including Sri Lankans live with in a global capitalist transnational society.

- Socialist ideology or the Marxist – Leninist ideology.
- Capitalist ideology or Neo – liberalism

Now we are facing the dilemma whether to choose one ideology from either ideology in order to build a better global culture (world society) and better life deploying aforesaid development strategy socialist and capitalist ideologists have added two different theorems aimed at development discourse. Accordingly, the social system practiced in the then Soviet union and in other socialist states had adhered to the first mentioned ideology. However, many countries of the world at present have accepted the secondly mentioned ideology. The reasons being the serious and complex changes and fluctuation inflicted on the path of world cultural development by 1980 decade. Modern globalization process has been activated since that decade. As a result not a single country in the world is able to act freely and independently of this globalization juggernaut as from 1980 decade. DE radicalization of some socialist states have evidently faced disarming of their hitherto venerated ideologies in front of global capitalism. Thus the dilemma prevailed in the concept of the better society has been solved by process of globalization. That is,

- Whether better society and better human life could be achieved by way of socialist philosophy?
- Whether better society and better human life could be achieved by way of capitalist ideology?

The dilemma has been solved now (Hemantha Kumara, 2018a).

Modern globalization march and its component of transnational cultural advancement point out that neoliberalism or global capitalism being the sole and highest path towards better human society for which the world community required to turn to and without which any country in the present world would not be able to achieve any desired cultural development . As such it should be

decided either to march towards a mighty development effort accepting capitalist methodology or to fall back as ‘Lilliputian’ countries (Hemantha Kumara, 2018a).

III. RESEARCH OBJECTIVE

This research effort has been launched to realize several theoretical and intellectual purpose and the overall objective of this research was to fill the above gap in the literature. Within the above overall objective of the study, the following specific objectives were perused.

- This research does not study much on the history of the Global cultural constructional process; but rather on different facets of it. In order to comprehend the occurrence of global cultural constructional discussions emerged on this subject in the academic context are studied in the framework made by this author and Jugue Jelena, and to point out various facets of the construction of the global culture is the purpose of this descriptive research.
- To investigate the impact made upon the cultural construction by modern globalization process.
- To point out the concepts of globalization process, cultural construction and better humanism within better society are fully interconnected and interdependent.
- To illustrate the compulsory nature of interrelationship and mutual nurturing, enabling to build a construction of global culture.
- To make a synthesis how does the non-Western societies respond to externally induced globalization process.

IV. DEFINITIONS OF THE KEY CONCEPTS

Definition is not everything, but everything involves definition (Scholte, 2005; 49). Knowledge of cultural construction is substantially a function of how the World is defined. The word ‘globalization’, as a process, first surfaced in the English language in 1959 and entered a dictionary two years later (Webster, 1961: 965; Schreiter, 1997). Notions of ‘globality’, as a condition, began to circulate in the 1980s (Robertson, 2002). Since the key concepts used in my research have multiple meanings and interpretations, it is important to clarify how I used them. Definitions are provided of the following concepts; Cultural construction, Better life and Better society.

A. Concept of Cultural Construction

The cultural construction of knowledge within the transnational social process is not a pure intellectual exercise. As far as the ‘knowledge’ is concerned, it seemed that there had been a hidden political motivation, that is, Western social theories of knowledge have attempted to separate the ‘West’ from the ‘non West’ by relegating the later into an exotic primitive culture. These ‘exotic cultures’ were seen as primitive and non-specialized in conceptual domains: political power was inextricably embedded in kinship, art was not distinguished from craft or from ritual production, economic life was sustained by social reciprocities and belief systems, and science could not engage as an autonomous field, as people had not yet found efficient ways of disentangling the practical from the religious or superstitious-an assumed incapability to

separate cosmological belief from pure philosophy and practical knowledge. Thus ‘knowledge production’ in the Western culture was nothing other than an attempt to politicize social scientific and cultural knowledge with a view to emphasize the ‘superiority’ of the ‘West’ over the ‘non-West’ (Ranaweera Banda, 2000:03). Plane change is another connotation for the ‘cultural construction’. It implies a positive social change or social progress. It is Western modernity and capitalism is couched (Hemantha Kumara, 2018b).

B. Concept of Better Society and Better Life

“Better” is a word that is used in context of a comparison., Ashu Pasricha has mentioned about four waves of better societies. He has identified each wave is a paradigm about the world which the changing of waves are the paradigm shifts (Pasricha, 2005:250; Weerasinghe, 2013: 24).

- *First wave*; He mentions this stage as having colonial experience common to third world countries. During this stage both the happenings of anti-colonial responses and co- responses were experienced. There the opposite cooperate responses had been maintained (Pasricha, 2005: 250- 253).
- *Second wave*; This wave is the post-colonial stage of the construction of better societies. This wave is also called as the neo imperialism (Robertson and Scholte, 2007; 987). Under the imperialism, imperialist productions and aforesaid ideologies spread making this wave of the better social progress.
- *Third wave*; This is the modern globalization which is still occurring in the 21st century (Pasricha, 2005:255-259). During this period distribution of new production system spread worldwide. This wave has been named as a stage of globalization, dawned after 1980 decade.
- *Fourth wave*; This wave of last 15 years is marked with socio- economic and cultural changes occurring in global scale. This is the new period beginning since the year 2000, which we have considered as the age of transnational stage and the age of post modernity.

We all want That is, when you are comparing something. So better life means a life when it is compared with others. Robbert Greenleaf wrote that caring for persons, the more able and less able serving each other, is the rock upon which a better society is built. Implied here are images of belonging, participation, sharing your gift and talent with others and receiving benefits from others sharing theirs with you. It was Dietrich Bonhoeffer who once said that “any community who allows unemployed members to remain within it, will eventually perish because of them” Today, there is a great longing for and movements towards building better societies all over the world. People long for the democratization of participation and decision making processes. Small thoughtful groups of folks everywhere are being drawn together not around ideologies, but ideas designed to transform their societies. These mini social movements all around the world seem to share to principles in common, says Paul Hawken, in Blessed Unrest:

- That all of life is sacred.
- You and I should treat others the way we would want them to treat us (www.centerforshairing.org, Assessed on 25.07.2018).

Concepts of the building a better society and better human life enjoy a trial of long history. Almost all the founders of religions have preached about the necessity of the better society and also of the significance of social improvement. Accordingly many important views and opinions regarding the spiritual and material progress of the individuals are inculcated along with social development. As such, social progress is attainable at the same time with the material or physical development along with lofty spiritual advancement. Anyhow, the building a better society and better human life focusing through socio – economic views and religious ideologies will be paid more attention at this juncture. Human Kind since the beginning of its social life has constantly thought about the betterment of the society in which he was destined to live. As a result, he has finally been able to enter finally into the present global capitalistic society by passing many a different era of human progress.

C. Better society as the Transnational Civil Society

The concept of civil society has meant many things since it appeared in sixteenth – century English political thought (Chambers and Kymlicka, 2002; Cohen and Arato, 1992). In today’s context we might conceive of civil society as a socio-political space, or arena, where self-generated associations of citizens seek, from outside political parties, to shape the rules that govern social life (Scholte, 2005:218). Contemporary civil society has ‘gone global’ in at least seven important ways (Scholte, 2005:219-220). First, many civil society associations have begun to address the governance of transplanetary problems. Second, civil society activities have obtained global qualities by engaging with transplanetary governance institutions. Third, civil society activity is its use of transnational and supraterritorial travel and communications. Civil society has also become transnational in the fourth sense of adopting global organizational forms. Fifth, parts of contemporary civil society development have been helped by global finance. Sixth, considerable elements of contemporary civil society have become global inasmuch as they are motivated by sentiments of transplanetary solidarity (Johnson and Laxer, 2003). Finally, some civil society associations have turned transnational by themselves undertaking Tran’s world regulatory activities.

V. CULTURAL CONSTRUCTION WITHIN THE GLOBALIZATION DISCOURSE

The argument, whether the cultural construction could be developed through socialism or by liberal capitalism is still being carried on. Anyhow what is shown in the present globalization process the only path seeking social development is the capitalist neoliberalism, only way left to the betterment of the existing status. This ideology illustrates no other alternative to the construction of better society and better human life. The majority of world community seems to welcome this ideology, when we pay

attention to present Sri Lanka too, it appears to allow towards this ideology (Hemantha Kumara, 2018b). It is clear that there exist six ways of discourses on the cultural construction subject as per the academic context.

- Cultural construction as the system of liberal socialism
- Cultural construction as the process of multi culturalism
- Cultural Construction as Accepting Globalization Process or Becoming Fossilized
- Cultural construction as the ideology the making of futuristic noble man
- Cultural construction as the system of monopolies
- Cultural construction as a usage intended for a neo realism

A. Cultural Construction as the System of Liberal Socialism

It is declared that the whole world taken as a single system ruling it by way of a powerful transnational super markets. Accordingly, the globalization means the exchanging of merchandise. Globalization is an enhancement to 'nation state' and the states task should be limited to the management of socio-economic and cultural spheres. They include protection of private property, maintaining social well-being development of infrastructure facilities etc. Some critics fear this type of state would lead to 'anarchism' due to lowering of importance as a nation state (Robertson and Scholte, 2007). Affairs held by the state would now be handled by transnational capitalism (Dasgupta, 2004). As such, this type of culture (society) could be declared as a 'Liberal socialism' they argue (Robertson and Scholte, 2007: 38-40). Gopinath has identified nine sub systems within the whole system. They can be named as; inanimate material system, animate non-human system, technology system, economic system, political system, ideological system, system of internet inter-relationship, cultural system, societal system (Gopinath, 2008: 36). Hence it is emphasized that the process of cultural construction should have to be understood as a single system and not as single and solitary cases.

B. Cultural Construction as a Process of Multi Culturalism

Cultural construction is consisting a series of activities happening or done with the aim of obtaining special gains. According these appears four spheres (Hemantha Kumara, 2018c).

- Globalization of biosphere
- Globalization of the ecosphere
- Globalization of ecosphere
- Globalization of techno sphere
- Globalization of socio sphere

Ulrich Beck has studied widely on the globalization and risk (Beck, 1992). As an inevitable result of the globalization of the biosphere, warming of the earth, environmental damage, damage to ozone layer, collapse of the bio diversity, desertification and instant junk food etc. have subjected human beings into grave risk. Food produced by radiation of genes has further aggravated this danger. Accordingly, relevant legislations are being formulated with a view to distribute the bio-resources justifiably and equally,

with the intention of introducing universal environment laws and policies (Beck, 2000; Beck, 1992; Doshi, 2007; Robertson; Scholte 2007:1035-1037).

Globalization of ecosphere means the liberalization of economy and the global scale expansion of capitalist market relationships. Transnational cooperation are dominating the world while the dominance of nation state is on the wane. While the techno sphere affect the globalization, Jacque Jelena has inclined to call the modern society as a technological society. According to him "modernity" is none other than the technology itself (Doshi, 2007:40).

Globalization of sociosphere is marked with the "multi culturalism" which is having significant changes is the postmodern global society. This means, we, being common people of the global society enjoy a common lifestyle and possess common social value system (Doshi, 2008: 33-34). Subsequently Jagan Habarmas built another concept centering public sphere.

Presently prevails a grave crisis on human identity problem. Identity of the person has been subjected to a serious change (Doshi, 2007:37). Apparently this situation continuous to happen within the word society.

C. Cultural Construction as Accepting Globalization Process or Becoming Fossilized

This theme clarifies that the globalization contains an ideal related to justify and explain the world. In another way it is a dominating ideology. This Marxist ideology can be seen as a justifiable world with communism. New Liberalism of western ideology is the ideal of justifying the world. This seems to be a shift of ideology towards globalization within modernity. Following situation could be seen that as shifting ideology. This an ideal of powerful socio-economic stratum of society and of powerful countries. It is as true with the prevailing of ideologies and concepts of influential social strata of one country are also true with the ideologies and concepts prevailing in the world taken as a whole (Jayaweera, 1997:01). Accordingly, rich countries and poor countries of the world as well as rich cities and poor cities of the world are connected together by globalization (Jayaweera, 1997: 03).

Development affairs of developing countries were included within the old colonial policies of the British imperialism, while the same policies need to be accepted under the overt economy as have declared under Globalization mentioned Gamini Corea (Jayaweera, 1997:14-15). Anyhow, neo Marxists argue that the developing countries situated in the distant regions are being misused by the powerful countries by the same process of cultural construction too. As per the ideology accepted by those power centered countries, the developing countries are called as 'Lilliputian countries' (Hemantha Kumara, 2018a). Accordingly, Donald Johnston points out that the developing countries should deiced weather they chose survival by accepting globalization or become fossilized themselves (Dube, 1992). This emphasizes that every country in the world should accept the globalization

ideology failing which any country cannot proceed towards their development targets.

D. Cultural Construction as the Ideology of Making the Futuristic Noble Man

Socialist ideology concerning the making of futuristic noble man disappeared away with the collapse of socialist government system. Thereafter, as an alternative to it, concept on neo liberal ideology has emerged while the 'future noble man' concept has proved a myth. This seems an analysis made on the globalization with a negative vision. Wang Hu Jong in his book 'Globalization and Culture' published in 2004 summarizes, that the globalization is nothing but the holding of peripheral countries with the center countries. Salient feature of these activities is the income earned mercilessly neo Marxist philosophers accuse all these processes of colonization new post-colonial and the globalization engage in the crafty merciless way of earning income (Hemantha Kumara, 2018c:162-163). Accordingly, globalization hitherto describe as a logical and scientific study virtually proves a myth.

For all that, Wolfensohn ex-chairman of the world bank has declared this globalization is a practical method required to elevate the lives of the poor and empowering them (Pasricha, 2005:232). Joseph E. Stiglitz hold an opinion with some difference to it. By this the globalization process is not rejected although disadvantages are to be witnessed. "Globalization is like barrel bomb dropped down to the earth from hundred feet above sky. Have the advantages of the economic concepts 'trickle down' to the developing countries within globalization? Globalization with humane compassion is proposed because it is impossible to turn back this process. It will continue to exist. The problem is the way, how we are going to operate it? That is the necessity arisen for a democratic globalization" (Stiglitz, 2003:12,133,376,434).

Cultural Construction as the type of democracy desired here is the global democracy as else the transnational democracy (Robertson and Scholte, 2007: 293).

E. Cultural Construction as the System of Monopolies

This means, non-occurrence of the expected results despite cleverly forecasted by the modern Globalization. Samir Amin, who, being a philosopher belonging to the school of neo Marxism has found five types of monopolies prevailing within the world economic system. This can be analyzed on the basis of very types of monopolies. According to this analysis, merciless and crooked earning of income out the developing / peripheral countries are carried on by the so called developed countries (Amin, 1999). The monopolies deployed for the purpose of this unjustifiable earnings are;

- Technological monopoly
- Control of worldwide financial market
- Monopolistic access to the planet's natural resources
- Media and communication monopolies
- Monopolies over weapons of mass destruction (Hemantha Kumara, 2017d).

None of these monopolies are owned by the less developed countries. As such, dominant developed countries are carrying out their relentless mode of earnings from peripheral states inside the globalization process by misusing their monopolistic capabilities. These appear a criticism on this situation making a scene of pessimism about the globalization. Joseph E. Stiglitz argues that those who see the globalization in a pessimistic angle, only in the negative, while the opposite speakers show the good advantages of it. But in reality, the true situation is not that satisfactory, he says (Stiglitz, 2003:12).

Globalization is controlled by the International Monetary Fund (IMF), World Bank (WB) and the World Trade Organization (WTO), although it was called as a non-personal process (Stiglitz, 2003:15). Accordingly, these appeared a criticism accusing the globalization is forwarding a new realism or else a neo-modern myth. If the globalization is called as a false reasoning, then the inevitable question arises as to find out what is to do next? Majority of world poor was not benefitted by this globalization nor have the large areas of the environment gained some services. Some people propose a simple and plain solution against this situation. That is the abandonment of the globalization concept, But it is not that easy and also it should not be attempted (Stiglitz, 2003: 363).

F. Cultural Construction as a Usage Intended for a Neo Realism

This means that, should the entire world become a space founded upon an economic logically planned; the new usage has been formulated with the vision of creating a new social realism. That is, as Anthony Giddens in his book, "The third way" (1998) described about the global village/globalized world or the 'network society' proving the globalization concept as indispensable as at present (Giddens, 1996; Giddens, 1998).

In order to clarify the cultural construction process of human society, the globalization process have been divided into three ages. (www.uschamberfoundation.org – Accessed on 13.03.2017).

- First Age – This is the first age of 19th century – connected with the imperialist productions.
- Second Age – This is connected with the beginning of new international system. Freedom for human community, merchandise and wealth to cross over the national boundaries witness by the beginning 20th century. Second part of this century is more important period for the globalization process.
- Third Age – This age has begun since last 15 years. Special feature is the emerging now powers like Brazil, Russia, Indonesia, China (BRIC countries), and Nigeria etc. Worldwide financial crisis should also be noted (Pasricha, 2005: 239). It is understood that the present world has been turned into a 'flat world' due to the present accelerated global cultural construction process (Pasricha, 2005: 240).

It is important here to consider the views put forward by Bauman (Bauman, 1992). In the process of world becoming subjected to the Macdonaldization; from the officer's class to the mass annihilation, from there to the food restaurants like Macdonald appears a clean line Bauman has mentioned (Bauman, 1992). Habermas has emerged as a mighty defender of ideology protecting the new world culture hitherto has evolved. He is of the views that new world society act in a system called logics and wisdom (Habermas, 1988). He further emphasizes this realism has engulfed the entire world this should be understood by the all concerned.

VI. CONCLUSION AND RECOMMENDATIONS

The above mentioned analysis on the construction to the culture has brought not only the general public but also the serious scholars into the oblivion. As a remedy to this complexity, following structure was deployed by Mallikarachchi with some additions has been used to simplify the construction of culture within the globalization process (Mallikarachchi, 2013: 09-10). Features of this structure could be considered as certain junctures in the construction of culture in the context of globalization process.

- One world culture and one language – It is English language. It is the global language.
- One world culture and one thirst – As an example, soft drink like coca – cola can be shown
- One world culture and one food – This is the meals of McDonald Restaurant.
- One world culture and one state – This we call as the neoliberalism. It is the network state.
- One world culture and one world philosophy – This is the vision of the world without end. That is the removing of economic, sub cultural, political and ideological barriers. Compression of the world has affected by the globalization.
- One plant and one culture – This we call as 'transnational culture.' World is subjected to 'Americanization', Macdonaldization, encouraging to Coca-Cola like usages. Some people identify this stage as the era of cultural imperialism of the west.

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